

THE CHRISTIAN CENTURY



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Number 31

What Kind of a Sermon Do You Like?

Editorial

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By the Visitor

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By Albert Jones

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By Hugh McLellan

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

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What Kind of a Sermon Do You Like?

"HOW WAS THE SERMON?"

This question is often asked in a household by the unfortunate person who could not go to church.

Sometimes we can come home all aglow and tell of our impressions of a wonderful discourse which was full of meat for our souls. We all know what a good sermon is when we hear it, but can we tell what it takes to make one?

Ask one of the old-time elders of the church and he will tell you to preach "the gospel." When you ask him what the gospel is, he may declare it is "faith, repentance and baptism." Some of them say that no sermon should ever be preached that does not have in it the "conditions of salvation."

Our Bible is too big for us to restrict ourselves to a part of a single book, so we ask somebody else what it takes to make a good sermon.

We meet the reformer and he tells us that a sermon which does not give the saloon a body blow is no sermon at all. How can we ever hope to clean up America of the drink curse if the pulpit is cowardly in the presence of the foe? We agree with him that the saloon must go, but we cannot quite agree that every sermon must be a temperance lecture.

The social service man happens along, and he, too, has positive views on what makes fit material for a sermon. He will tell you of sermons that were "practical" and of others that were "impractical." He would banish all abstractions from sermons. He wants a preacher who will fight poverty, and sickness and injustice in the world.

The missionary expert is full of a big plan to reach the whole world with the gospel in this generation. He has worked it all out in figures, and figures cannot lie. The responsibility has been divided and subdivided until a very definite proportion rests on our congregation. He judges all preachers by the financial reports in the year-book. Good preaching will tell in the collections.

♦ ♦

Our search for a standard of judgment about a good sermon is thus far not very encouraging. The people who know what they want in a sermon have not wanted the same thing. They have all been partly right, but in a large sense they have been fundamentally wrong. It takes more than a special interest to make a sermon. A sermon is different from an essay or an oration or an editorial.

Can you call an address a sermon if it lacks in religion? We think not. A sermon is a declaration of the will of God about human life. The prophets were the first preachers. They reinforced every address with a "Thus saith the Lord." This was not an appeal to a document, but a declaration of God's will for a situation not covered by a document.

Perhaps we could not do better than go to the preaching of the world's greatest preacher to find out what a good sermon is. Jesus was never ordained, but the crowds thronged him until he had to preach from a boat out at sea to find room to stand. The things he preached were remembered until they were written into the gospels. The

truths he gave transformed a vacillating Simon into the Rock Apostle and made a Son of Thunder an apostle of love. We will find much to learn from such a preacher.

♦ ♦

The sermons of Jesus had a wide variety of theme. The Sermon on the Mount contrasts the old and the new righteousness. There is a great humanitarian quality to the Parable of the Good Samaritan. The Parable of the Sower and many other like stories tell of the coming kingdom in which a new social order shall embody the hopes and ideals of the Israel of the ages. But after all there was but one sermon in all the preaching of Jesus.

Isaiah had but one sermon, with four subdivisions. He preached it on every occasion but with such variety of presentation that he was always fresh and interesting. Phillips Brooks had but one sermon. It was about the Divine Life in man. Jesus had a single sermon and that was on Love. Deeper than anything in religion for him was love of God and love of fellow-men. His success was a result of the fact that he had an organizing view-point and a deep passion for the truth he had come to deliver.

The preacher who has no deep conviction, who "gets up" his sermon, will not be successful. The message never comes in such a way that he might say, "Thus saith the Lord." Better a Salvation Army sermon with a fiery hell than a university man's weary essay. Better "Billy" Sunday than some hireling manufacturer of discourses. Best of all is the great utterance of a Beecher or a Jowett, the word of a Christian who has used all the arts to make a real message carry with greater power to the hearts of the people.

♦ ♦

The great sermon is never prepared for "just anybody." In most churches nowadays the people would rather hear the pastor than a brilliant visitor. The reason is that the pastor who is faithful brings to his people a sermon that is a message for them in particular. Sometimes on a quiet Sunday morning, with a church half filled, the pastor preaches his greatest sermon. His people gave it to him, and God helped him to see its bigness, and on that memorable day he spoke not the things that were of his own narrow range. His sermon was as big as the congregation and sometimes it found the greater depth of eternal truth.

By the foolishness of preaching the world is to be saved. The foolishness Paul speaks of is not any kind of foolishness. The cross when preached to Greeks was foolishness. The devotion to a big, unpopular message and the presentation of it to a people until they receive it is the preacher's greatest victory. Savonarola led the people to make a bonfire of their vanities in the streets of Florence. Martin Luther unchained the Bible from the pulpit and made a nation love it. Paul released a force in the great cities of the empire which overturned all idols. These men knew how to preach. They were the ambassadors of God. They sought no compliments. They took their salary in stones and death. It could be said of them that they were faithful witnesses of the will of God.

At End of Ten Years

BY PROF. ALBERT JONES, Normal, Illinois

A VERY unusual service was held in the First Christian church of Bloomington, Illinois, Sunday evening, July 9. It was unusual in point of merit and character. The Ministerial Association planned it as a testimonial to Dr. Edgar DeWitt Jones, dean of the association, who had just completed his tenth year as pastor of "old First Church." They happily styled it a "Recognition Service." Addresses were made by the leading ministers of the city and the elders of the First Christian church, to which Dr. Jones made a very fitting response. The earnest and eloquent words of praise and appreciation of Dr. Jones' work for First Christian church, for all the Christian churches of the community, for all the denominational churches, and for the community as a whole, showed how the life and influence of this great man has made itself felt in a large way in all circles of the community. They had the ring of truth and sincerity and visibly affected Dr. Jones.

"A Recognition Service" to the living is unique, indeed. The usual custom is to reserve the proclamation of one's virtues and worth until we stand beside his casket. How beautiful and refreshing it is, then, for all the religious bodies of a great community to join in a happy, felicitous "Recognition Service" to their acknowledged leader. In these days when there is so much striving for places of preferment, when so few have learned the wisdom and "Fine Art of Taking Second Place," when there are envyings and jealousies over the community honors, even among preachers of the Gospel, such a service as this is edifying, indeed, and a sign of a wholesome spirituality. The members of the Ministerial Association have manifested a truly magnanimous spirit. Perchance Dr. Jones will live longer and happier because his fellow-preachers have demonstrated that they love, honor, and appreciate him and his work.

AN EXCEPTIONAL CAREER.

A decade is a considerable stretch of time. Ten years of service is a goodly portion of the active working period of one's life. Allowing twenty-five years as a preparatory period, and reserving for a contemplative period what remains after one reaches the age of sixty years, it is more than one-fourth of the working period that comes between. But few of our ministers remain with one church a decade. It might be well if more of them could do so without injury or loss to the cause. The relation of pastor and people, or shepherd and flock, seems to imply pastorates of some length. However, scarcely more than a few preachers should remain with a single congregation so long as a decade. The work or cause should not suffer loss for the sake of a long pastorate. The genesis of all pastorates is marked by interest, enthusiasm, holy zeal, and harmony, on the part of the membership of the church. This is because they expect their preacher to be a leader. To maintain this condition for ten years the minister must be a leader, a really great man, an exceptional man.

In these days of great fortunes and opportunities in the commercial world, but few great and exceptional men find their way into the ministry. The limitations of the average minister are so apparent, so easily discovered, that his leadership

cannot be maintained for more than a few years. It was Emerson who said, "We lose interest in a man as soon as we discover his limitations." He no longer has the power to attract us. The wane of a ministry begins with this discovery and with it the condition that marked the beginning becomes sadly missing. He is no longer able to arouse the interest, command the respect, hold the confidence, nor retain the friendship of his people. The handwriting has appeared on the wall. The pastorate must terminate or the cause of Christ in the community suffer.

THE EXCEPTIONAL MINISTER.

But the exceptional minister can maintain his leadership. He can sound depths of thought, of knowledge, and of spiritual life unattainable by his people. It is true of him as it was of Jesus when he said to his disciples at the well, "I have meat to eat that ye know not of." The wholesome condition attending the beginning of his ministry becomes more wholesome. The circle of his leadership becomes larger until it includes other circles of community life, if not the entire community life. His pre-eminence becomes established. The power and influence of his life are felt and recognized throughout the community.

Dr. Jones is that exceptional preacher. He is an exceptional man that God has called, one of the really few such. I believe Dr. Jones would have made an eminent judge or statesman had he chosen law. Even though he has been in the ministry fifteen years, I have a vision of him as a college president and a man of letters. His friends cannot fail to note the remarkable degree in which he possesses the outstanding qualities that would win renown in either of the professions I have mentioned as they have in the ministry, for they are the elements of greatness. I am permitted to mention but a few of these qualities.

The first I will name is his intellectual independence, and initiative. He thinks for himself. He blazes his own path. This quality of mind is shown in his sermons. They are the kind that are different, the exceptional kind, remarkable alike for force and suggestiveness. They do not seem identified with any particular school of theology, but rather partake of the full liberty of the Gospel. His sermons ring true to the truth whether new or old, and show that he is not afraid of a doctrine because it is new, nor ashamed of a doctrine because it is old. This intellectual independence and initiative are well illustrated in his two volumes of sermons, "The Inner Circle" and "The Wisdom of God's Fools."

ELEMENTS OF GREATNESS.

Most all the sermon literature given us by our great preachers is controversial in character, but Dr. Jones has not followed their lead, but has shown his intellectual independence and initiative by blazing a new path. In these two volumes Dr. Jones has dealt with the highest spiritual values. Let me mention a few titles: "The Soul's Need of Silence," "Rizpah of the Mother Heart," "Faith and Fortitude," "The Lure of the Lord's Day," "The Fine Art of Taking Second Place." These titles of sermons taken at random from these two volumes are indicative of the rich spiritual character

of the addresses. Sermonic literature of this character is an innovation among the Disciples and their preparation and publication illustrate this quality of mind.

THE BASIS OF SOUND JUDGMENT.

Sound judgment, the ability to forecast the results of actions, is another outstanding quality of Dr. Jones' mental make-up. His power to intelligently assimilate and differentiate are most notable. His series of sermons and lectures in book studies aptly illustrate his power of assimilation and differentiation, the basis of sound judgment. During his decade of service here he has by a series of sermons given a study of the Book of Acts; by another series, a study of the Gospel according to Mark; and by a series of sermon-lectures he has given a review of the best of modern fiction under the title, "The Ancient Gospel in Modern Fiction." These studies and sermon-lectures were of exceptional value because they were exceptional in character, and were appreciated by the entire community.

Dr. Jones is a man of very large sympathies. He has the capacity for entering into the thought of others and of evoking their feelings by showing he can share them. I have heard him say he has never knowingly neglected to call on the sick. But I must hasten; for there is one more characteristic of his mind that I must mention, and that is imagination, the constructive faculty that gives him visions. He is a forward-looking man; one who anticipates the future. In a politician it is called statesmanship. It is exemplified in his ministry by his contribution to and interest in religious education. He is one of a few of our really great preachers who have enough statesmanship to see far enough into the future to realize that the hope for the future glory and triumph of the church rests on Christian education. For six years, on every Monday night, Dr. Jones gave an exposition of the International Sunday-school lessons to the Bible-school workers and members of all the churches of the community. They were largely attended and highly commended by all. Then each year for the past two years he has organized a great training school for the Bible-school workers and church members of the entire city. On the faculty he has had the best talent procurable. The work done in these schools will tell in the future Bible-school workers, who are now receiving the benefit of better instruction at a time in their lives when it counts for most.

A VISION OF PROGRESS.

Then, too, Dr. Jones has a vision of a modern church edifice that will adequately meet the needs of the growing Bible-school. He is looking forward to the time when this great school will have twelve or fifteen hundred scholars. This vision has at different times in the past two years been thrown upon the screen until the signs are that old First Church will make this vision a reality.

Intellectual independence and initiative, sound judgment and sympathy, and vision and persistency, comprise the principal elements of leadership in either of the professions I have mentioned, as well as in the ministry. His leadership in the community he now serves is well established and recognized, as the "Recognition Service" shows. His decade of

service is well justified. His limitations are not apparent nor discovered. The wholesome condition attending the genesis of his ministry is growing more wholesome. His audiences are always large. So far as the interests of the First Christian church are concerned, Dr. Jones can remain with it several times ten years because his pre-eminence is so marked, and he is still growing. But Dr. Jones is conscious that scores of fields need such leadership and no one who knows him doubts that it is his desire to invest the next twenty-five years of his life where it will count for most to the Master. May I indulge the hope that old First church will make it very plain to Dr. Jones very soon that Bloomington is the place for him to make that investment?

A GROWING PREACHER.

Sitting in the pew on Lord's Day morning when Dr. Jones comes to the pulpit, one is reminded of the description of Saul when Israel was looking for her first king: "There was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." There is a grandeur in his deportment that thrills. His bearing is regal and his countenance is lighted up with apostolic zeal. The pulpit seems a throne and the preacher at once a prophet, priest, and king, thrilled by the witchery of glory that accomplishes his high office. Perhaps it seems a spiritual romance to him for the time being, that brings the usual flutter of the heart. But what a

divine spell seems to seize preacher and people. The thirty minute sermon is ended all too quickly.

THE DIVINE PRESENCE.

While the endowments Dr. Jones has received from nature, and the contribution education and culture have made, are great, these are not all, for that the divine Presence makes a generous contribution is apparent. Yet in no saved man's character is it possible to nicely separate what is due to nature and education, and what is due to the Holy Spirit, for they blend in the redeemed life. In Dr. Jones, as he stands in the pulpit full of holy zeal according to knowledge, proclaiming the Gospel as the power of God unto salvation, one is wonderfully impressed at the liberality of the contribution from each of these three sources.

In listening to Dr. Jones' sermons, one is deeply impressed by their wonderful simplicity. They seem so constructed that every auditor can get a comprehensive grasp of the theme. They are characterized by marvelous clearness, force, elegance of expression, and purity of language. They have charm and fascination. Audiences that tax the capacity of the auditorium on every occasion give eloquent testimony in regard to this point. Often, indeed, his ideas by virtue of their strength and beauty, run into forms of exquisite language, or there is in them such a sustained throb of emotion that they shape themselves spontaneously into sentences of noble eloquence. His ideas seem to fuse into mutual coherence.

Every sermon is marked by orderly arrangement of ideas and perfect expression. Well has a local editor styled him "Our Poet Preacher." But the power and fascination of Dr. Jones' sermons does not all come from their simplicity, orderly arrangement, perfection of rhetoric, mastery of the art of public speaking, nor the power and beauty of the thoughts and ideas they set forth. Dr. Jones puts his heart into them. They seem the product of the heart of the man and his yearning for the spiritual welfare of the congregation calls them forth. The truths he reveals in his sermons seem embodied in the man. They emanate from the life within. That is one quality that gives them character and makes them appealing. The strength and beauty of his character inspire confidence and the ardor of his eloquence arouses enthusiasm.

A GOOD WORKMAN.

Some sermons are greater than the preacher who delivered them, and only those who do not know it, or who are able to think the sermon through dissociated from the preacher, derive any benefit from them. Some preachers are greater than their sermons and the chief benefit the auditors get in such a case is an inspiring glimpse of a great and sanctified personality, but in hearing Dr. Jones we have the double blessing that comes from a happy combination of a great and sanctified personality and a great sermon, too. He is, indeed, "a workman that needeth not to be ashamed."

Fishing For Men

BY HUGH McLELLAN.

WHEN the Lord called Simon he called him away from fish and nets and boats and all the paraphernalia of the fishing craft. It was a call from an interest in low things to an interest in high things. It was a call from fishing to preaching—a call from fish to men.

Simon was fitted by nature and destiny for great things. He did not know that. He was wasting his powers and gifts upon fish and boats. Fishing was the only thing he knew. It was not an unlovely life. It was out of doors and under the skies. It was free and independent. The storm called upon courage, and a common danger developed unselfishness. There were touches of romance and beauty in it, too, when under the stars and out of the darker starlit deep, the fisher drew in his net meshing the glittering life.

And so, Simon would have lived and died a nameless fisherman of Galilee had there not come the call, "Follow me and I will make you a fisher of men." It was to be fishing still; but how different the interest and results. The little sea of Capernaum with its dumb spoil was to vanish in the larger vision of life's unresting sea and the solemn cast and draw of the gospel net bringing souls out of deep darkness into the light. It is doubtful if the larger vision came to Simon then. It came later. All he knew was to leave fish and net and seek men. It was a call from things to men.

FISHING AMONG DEAD THINGS.

There are various planes of life interest. A man's life and work may be among the rocks. There is the quarrying and

shaping and building in of them. It is a good, honest craft. But the rock is a dead thing. The feelingless flint has no response. Outside of form and weight, color and hardness, it makes no appeal. But suppose a man work among plants. He here steps up to a plane of higher interest. He is working now among things that grow. He enters the realm of life. Here is development and infinite change. Here is a mild companionship, for life and death are here. There is remote affinity. In this sense it is better to be a Burbank and raise life to higher powers than to be a stonemason and change rough rock into carved stones.

But again, suppose one work among children. He is, we will say, a teacher. It may be a mere country school. This is a new step upward. The work now is not on rock or plant, but upon the human heart and mind. The thing worked upon dignifies the work. The trailing cloud of glory rests upon it. The wages of such work are not weighed and can not be counted. The work ceases to be mere work—it becomes largely a privilege. So when Jesus called Peter from fish to men he called him from drudgery to service, from duty to privilege, from things to men.

THE HUMAN ELEMENT.

This incident at the lakeside makes the human interest paramount. It is ever paramount. The Romans said that their superiority over the Greeks was seen in that, while the Greeks busied themselves with making lutes and statues, working on dead matter, the Roman genius was exercised in government, colonization and law. The Greek worked with things; the Roman worked with people.

We miss the mark when we miss the human element. Take the matter of travel, for example. One may travel the world over and have an eye for things only. One may go to Italy and see only the towers, and arches, and fountains, and pictures. They have an interest. But after all, the Italian is the chief interest in Italy. The children playing around the fountain are more worth notice than the fountain. The gondolier is more interesting than the gondola. The congregation in St. Peter's is a higher interest than the pictures of the Vatican. In travel one should fish for men—not things.

WHY IS CHRISTIANITY SUPERIOR?

The principle holds good in literature. There is a literature of things and a literature of humanity. The "Ode to a Grecian Urn" is a classic thing consummate in literary art; it is still as cold as the marble urn. The "Old Curiosity Shop" of Dickens is a crude story, but the old eyes dim and the young eyes weep over the sorrows of its people. The genius of Shakespeare was true. His drama is the life of the people. He played upon the thousand-stringed harp of human feeling and passion. His genius fished for men.

In religion the superiority of Christianity over Judaism is seen in its emphasis on the human element. The old dispensation was largely ritualistic and concerned with things. The legalism of times and places and things bulked large in the religious scheme. It was a matter of forms. The robes and altars, the courts and officials, the feasts and holy days were apparent, and the life which was the chief thing was obscured.

It was the glory of Jesus that he revealed to men that all these things are made for man and not man for things. It was a revelation when he said that the place where men worshiped was nothing, but that true worship was anywhere where there were spirit and truth. At the words of Jesus the ancient dynasty of things sinks into shadow and the empire of man rises into the light. Judaism had the beautiful art of religion. Christianity has the spiritual heart of religion.

Modern Christianity needs to hear the call of Jesus again, "Follow me and I will make you fishers of men." There is always a temptation besetting the Church to draw its eyes away from its human mission and fix them on things.

took scrupulous tithes of mint, anise. The thing may be a theology, or a system or a machine or an institution. It is not system that lies at the heart of Christianity—it is sympathy. Christianity is not an inn-builder, it is the Samaritan who finds the man who needs the inn. There are more inns than Samaritans. Christianity is fishing for men.

SEEKING LOST MEN.

The whole large idea back of the cross is nothing but the Son of Man seeking lost men. The following of Jesus is simply going out in his spirit to find and save men. The old Phariseism which Jesus denounced was a system which

and cummin, but which had no love for people.

It is safe to say that as the Church loses the vision of the multitude, it loses the vision of the Christ. It is hard to think of him from the cradle to the cross, apart from the encircling crowd. It follows then that as we fish for men we are apt to find the Christ. His cot is in the crowded ward. His tent is "somewhere in France." His feet are in the thoroughfare. He is not among the altars, nor behind the candlesticks. Where men go in schools and the waters of life are ruffled by their passing, if you fish there you will find him.

Central Christian church, San Antonio, Texas.

Religion Inward and Outward

BY H. K. PENDLETON.

ALL life expresses itself in forms, the two grand divisions, and plant life and animal life form each division having within its realm a great multitude of varieties, but each life following faithfully its own form. The maple, the oak, the sycamore always producing their respective kinds.

In all the lower forms of life, the life and the expression of it agree; there is no deceit, no pretense, no hypocrisy, but always the outward form truly represents the internal forces from which it sprang. With the human race, however, this is not true, except in certain fundamental animal relations. Man's body may truly represent the life that produced it, but man's conduct may not truly represent the life that produces it. In the case of Judas, a kiss, the social form which most perfectly represented esteem and affection, was produced by the spirit of treachery and murder.

Therefore Paul states a profound law of life when he says: "He is not a Jew which is one outwardly. But he is a Jew which is one inwardly."

The inner life is the determining factor and not the outward form. There is no form of conduct or of service, however holy it may appear which can not be defiled by an unclean or sinister motive having prompted it.

He is not a friend which is one outwardly. He is not a patriot which one outwardly. The inner life is the true measure. The heart can not be cleansed by the observance of outward forms.

Mr. Spurgeon tells of a man who stabbed a neighbor on Friday and some of the blood of the murdered man fell on his lips and he was in deep spiritual trouble because he had tasted meat on Friday. Outwardly he was a Catholic but not inwardly and the outward religion had failed to purify his heart.

OUTWARD FORM MAY OUTLAST RELIGION.

A man whose religion is dead will sometimes go on producing the outward forms of years. Richard Knell was a missionary in India; he owned an old horse which he drove regularly on his daily visits to his seven schools. He lent the horse to a military officer one day, who drove him over the road on which the schools were situated, and every time he came to one of his regular stopping places he halted with a suddenness which nearly threw the driver out of the vehicle. So some people acquire a religious habit and continue to go through the motions when the inner life of love and faith has failed.

With all sincere men the outward form is a true expression of the inner life. When Vespasian told one of the Roman senators that he might go to the senate house, but he must not speak, he replied: "I, being a senator, feel impelled to go into the senate house, and being in the senate, it is the part of a senator to speak what his conscience dictates." "Then," said the emperor, "if you speak you will die." "Be it known to thee, oh, emperor," said he, "that I never hoped to be immortal, nor did I ever wish to live when I might not speak my mind."

It is not only necessary to express the best there is in us, but it is also necessary to cultivate the best in ourselves that we may have something worthy to express.

HEART IS LIKE A MILL.

Anselm says: "Our heart is like a mill which a certain lord gave in charge to his servant, enjoining that he should only grind in it his master's grain, whether wheat, barley or oats, and telling him that he must subsist on the

produce. But that servant has an enemy who is always playing tricks on the mill. If at any moment he finds it unwatched, he throws in gravel to keep the stones from acting or pitch to clog them, or dirt and chaff to mix with the grain.

"If the servant is careful in tending his mill there flows forth beautiful flour, which is at once a service to his master and subsistence to himself; but if he plays truant the bad products tell the tale, his lord is angry and he is starved. The mill, ever grinding, is the heart; God's truth and love are the grain; the devil is the enemy, who throws in falsehood and selfishness."

We must feed our inner life if we would become what we ought to be, what God wants us to be.

Man owes it to himself to make of his inner self the best possible and then he should have the grace and the courage to express this inner self in the most forcible way. A bad man dares not do this; his life is that of a sneak and hypocrite by necessity, for society would not tolerate him if he gave full and forcible expression to his badness.

First church, Houston, Tex.

The Visitor

Our Stay in Rio

THE city of Rio de Janeiro was the last of the capital cities of South America that we visited. We left Buenos Aires on a British steamer carrying, the captain told us, a million and a half dollars' worth of meat for the Allies. Hardly had we gotten out of the harbor when we were made aware of the complete stopping of the vessel. At first we imagined that we had run aground in what seemed like the shallow waters of the River de La Plata. But on going around to the other side of the deck we discovered that there was alongside us a scow from whose hold we were taking on huge cases of some apparently very heavy cargo. We thought nothing of it for a few minutes, but when the contents of these cases were revealed we were all curious. Each case contained several shells weighing, we learned, 100 pounds apiece. Great big fellows they were, and they were put into individual

cloth cases with rope handles by which the deck hands carried them to the stern of the boat. Following the deck hands we found that ours was an armed vessel,—we had a formidable looking six-inch cannon capable, we were assured, of firing these shells a distance of eight miles. A few of us got a good look at the gun before the captain realized that any of the passengers had gained access to that part of the ship and shooed us all away. He told us that he had ten trained gunners on board and that the boat was armed against a possible German submarine in these western waters, but more seriously against such a possibility in their approach to Liverpool, toward which port they would steam from Rio.

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There were only thirty-nine first-class passengers on our boat, twenty of whom were members of our deputation party.

Of the remainder there would be probably six or eight who would go on to Europe, the rest intending to disembark at Rio. Yet the boat had accommodation for at least 150 first-class passengers. That evening was somewhat depressing to most of the passengers. At lamp-lighting time the shutters of the solons were closed, every port window was found to be painted black and we had strict instructions not to turn on the electric light in our cabins until we made sure that our port holes were closed. None of the deck lights was turned on during our entire five-day voyage to Rio. We were advised that our boat was not following the regular track, but was going a longer way around.

All these evidences of caution made us conscious for the first time of the fact that traveling on the high seas on the Atlantic side of the Continent brought us into the margin, at least, of the zone of war, especially when we were traveling in a vessel of one of the belligerent nationalities. But we soon became accustomed to this sombreness of the evening hours, and gave no further thought to the dangers which such precautionary measures at first suggested as quite possible.

Entering the harbor at Rio is a thrilling experience. Where else in the world is there such a harbor? Travelers of much wider experience than mine declared that it is not matched anywhere in the world for picturesqueness. The mountains come down to the sea at Rio, and the city is built at the feet of these great hills and part way up the sides of some of them. Others of them are simply huge rocks that rise sheer out of the water, like famous Sugar Loaf and the Corcovado. Unlike most cities the better section lies on the water front. For miles and miles along the shore the residences of the well-to-do are seen, and when we disembark we find ourselves standing at the foot of the Avenida Central, the city's great wide business street which we can see is lined with massive and most attractive business buildings. The first impression of Rio is one of rich and brilliant color. They use varicolored tiling in their buildings—tans, chocolates, pinks and greens. The second impression is that of the pervasive odor of coffee. But when you've been in the city an hour you are conscious of the remarkable cleanliness of the place, and you recall the days when Rio was one of the filthiest and most disease-ridden cities in the world. Only eleven years ago it was that the government set to work to do what Havana did in reconstructing its drainage system, in tearing down vile old buildings, in removing every possible breeding place for mosquitoes and in opening up the narrow streets to admit air and light and traffic. Close to \$20,000,000 was spent on this reconstruction program and we have today a new Rio, modern, active, healthy, and just about as attractive in its material aspect as any city in the whole world. The population of Rio is about 1,000,000. It is growing rapidly, though it is meeting competition in the remarkable city of Sao Paulo in southern Brazil, the most progressive and the wealthiest section of the republic, whose population now reaches 600,000 and is increasing very fast.

Our regional conference for Brazil was held in the leading Presbyterian church of Rio, of which the companion of our journeyings, Rev. Alvaro Reis, is the pastor. The church is said to have a membership of one thousand, owns a good

building and has begun to do some mission work on its own account. In the whole of Brazil there are about 50,000 Protestants. The strongest denominations represented here are the Presbyterians, the Southern Baptists and the Southern Methodists. One of the most admirable missions on this entire continent is that of the Episcopalians, established twenty-seven years ago by Rev. Lucian L. Kinsolving, now the Bishop of Southern Brazil. The character of Bishop Kinsolving's work impressed us all as, indeed, it impresses the mission workers of all denominations. It is pitched on a high level. It seems content to work through the slower processes of growth and education, and imperceptibly it has come to a place of unique and substantial influence in the national life as well as in the fellowship of mission workers of all denominations. Bishop Kinsolving was a member of our deputation and with Mrs. Kinsolving accompanied us in our visits to all the centers. He is broad, democratic, and independent. He keeps his work fitted up close to the work of all the evangelical communions in Brazil and cultivates the spirit of Christian unity in the policies of his mission. I preached for his leading congregation, the Church of the Redeemer, on Sunday night and surprised myself at my ability to get through a prayer book service printed in the Portuguese tongue. My sermon was translated by the rector, Rev. Mr. Meem, a man of evident culture and piety. On the morning of that day Bishop Kinsolving had confirmed a class of over thirty persons.

At the morning hour on Sunday I preached for the Central Institute, a unique institution organized very recently, of which Rev. H. C. Tucker and Mrs. Tucker have been the guiding and inspiring spirits. It is a combination social settlement, institutional church, neighborhood school, free dispensary, children's playground and a number of other things. It is the first attempt made in Rio, after a half century of mission work there, to apply the gospel helpfully in an organized way to the actual human needs of the community. Dr. Tucker has enlisted the beginnings of an adequate support of a great Christian social center, whose influence is already being felt for good in commending the Christian gospel to the people of this needy city.

Our conference at Rio met and wrestled with a problem that occupied the Business Committee at the Panama Congress during all the ten days of its session and was solved only on the last days of that notable gathering. It grew out of the request presented by the delegation from Brazil, that the Panama Congress make some formal and detailed pronouncement of its attitude toward the Roman Catholic Church in Latin America. A paper prepared by Rev. Eduardo Perriera, one of the most brilliant and persuasive leaders of the Brazilian churches, set forth such a pronouncement and it was asked that this paper be adopted by the Congress. Yielding, at the last, their demand for such action at Panama, the Brazilian brethren evidently determined to carry their cause back to Rio and ask the regional conference to do what they were finally persuaded was inexpedient for the Panama Congress to do. On the opening day the paper that had been carried to Panama was presented at Rio with a motion that it be adopted as expressing the conviction and attitude of the churches represented in the conference. In addition another resolution was presented calling for a constructive

statement of the doctrinal position of the evangelical movement in Brazil, a statement that could be quoted as "authoritative." For days and nights these two proposals were wrestled with in the business committee, and at last, the committee being unable to reach unanimity the whole matter was allowed to go to the floor of the Conference for consideration. The first paper—that dealing with our attitude toward the Roman Church—was finally disposed of by a motion to "receive it and send it to the churches" for their consideration. This was quite satisfactory. It was over the proposal to draw up what would be in effect a creed of the evangelical movement that the most tension developed. All the members of our deputation were of one mind on the point that our conference had been called not to legislate, nor to draw up statements of doctrine, but to consider and to initiate practical plans for the furthering of the practical work of the Kingdom of God in Brazil. After considerable debate the Baptist delegates were convinced that the proposed statement of faith was not in harmony with the Baptist principle of the all-sufficiency of the New Testament as a standard of faith and Christian purpose. They would have joined with Episcopalians and the members of our deputation to make a majority against the proposal had not the mover of the resolution withdrawn it. I never get into a situation where somebody proposes to make a creed, but that I am thankful that my Disciple point of view enables me to know exactly what to do. It was not difficult to show these dear brethren on the mission field that the way of creed making was not the way of unity, but of division.

Our voyage home from Rio to New York took seventeen days, days which I spent in complete rest, save for a sermon on Easter Sunday, and in intimate and leisurely communion with the rare spirits who made up our deputation. In remarkable fashion our minds had come to see the mission problems of South America in perfect accord, so that when we foregathered a month later at Indianapolis to formulate our findings our task was simply one of finding the best words in which to express our common conviction.

It was good to be at home again, at my desk, and looking at my more intimate and immediate duties with the widened vision and sympathy which results from taking a whole new continent into one's heart. Henceforth South America can not be to me a mere map; it is a real country, with real people who have deep needs, urgent problems and whose hope is in nothing else than the redemptive power of the gospel of Christ.

C. C. M.

THE LIFE THAT HAS NO MORNING

By J. H. Jowett.

If a man build not according to the plumb-line there cannot dawn upon him the glory of a finished pile. If a man despise the plumb-line his work will not issue in a shining temple but in a dismal rubbish-heap. Even in architecture there is no morning for the disobedient: there is only the darkness of futility and disorder. The rebellious builder, who builds as he pleases, is assuredly moving toward chaos and night. And if a man build not his life according to the divine word there will be for him no morning of bright and finished achievement. The trend of his day is toward a miserable sunset, and not toward the morning star and the things of the perfect day.



THE CHRISTIAN CENTURY

EDITORIAL

CRITICISM LESSENING

THE criticism which used to be dealt out to the church in such wholesale portions seems to be decreasing. Once it was popular for almost any kind of a speaker to take a fling at the church. It was supposed to be full of hypocrites. It was alleged to be very narrow and dogmatic and impractical. It was said to lack the spirit of the Good Samaritan and to be selfishly seeking its own things.

We are not ready to insist that no church any longer has any of these faults, but it is now clear that the church ranks very well with any other kind of human association. It may be confidently asserted that the best people of the world are for the most part inside the church.

There remains still the cheap vaudeville performances of certain popular evangelists who draw a crowd at the beginning of their series of meetings by lampooning the church. The churches which invite and tolerate such treatment have only themselves to thank if they find afterwards a lessened respect in the community for the church.

There is setting in a new tendency to exalt the church. In Royce's "The Problem of Christianity" the Christian community is made the central fact of the whole system. Catholics and Episcopalians agree in making the church the foundation fact of our Christianity. Those who are interested in social Christianity can never be uninterested in the holy catholic church and the communion of the saints.

The church has a great advantage over any proposed substitute. It has the authority of history. A glorious galaxy of names gives dignity to its fellowship. No ethical culture society or social uplift organization will ever have the grip on the soul which belongs to the church when she uses in half measure the opportunities that come to her as the mother of the souls of men.

MAKING THE CHURCH COMFORTABLE

A COMFORTABLE church auditorium is a great asset in the heated days of the summer. The big stone edifices look good to the stranger as he roams around seeking a place to worship. One church which was less fortunate in its building installed some electric fans which were operated on warm days. It is a poor church indeed that cannot provide palm leaf fans. The theater has long since provided itself with every kind of device to make itself habitable in the summer time. The church should not be less progressive.

IS C. E. STILL USEFUL?

THE Christian Endeavor society in any church appeals to a group that has rather a narrow age limit. Often the young "set" of a church grow up, marry, have children, and the old society is gone. If it is to go on, it must expect that there will be tidal waves of success and failure. This lack of continuity in Christian Endeavor work has led some to question its strength and usefulness under present day conditions.

The Christian Endeavor society cultivates social activities for the young people of the whole church. Group organizations have the danger of becoming cliques. There is value in an organization which provides social activity without imposing artificial limits to this activity.

The Christian Endeavor movement gives young people

more opportunity for the expression of religious interest than the organized class. There is more development of a devotional life.

The deep religious spirit of the Christian Endeavor movement will make it live, if this spirit continues to be expressed in new helpful ways.

THE SUNDAY SCHOOL IN SUMMER

IN MOST cities of any size, the families go away on vacations for at least two or three weeks every summer.

Even the operatives of factories are developing the vacation habit and it will become eventually the common practice of the entire suburban population.

The summer-time thus becomes a time of disturbance in the Sunday-school curriculum. The course of study assumes that the pupil will go to Sunday-school fifty-two Sundays in the year. This actually happens with less than five percent of the student body of the average school.

The Sunday-school needs a course of study that will parallel the courses given in the public school. The course should cover only nine months in the year and for the summer special courses should be given of an optional character which will enrich the life of the pupil, but which may be subjected to the interruptions which are inevitable in the summer-time.

LABOR SUNDAY IS APPROACHING

IT WILL not be long until labor Sunday is here again. It would be hard to compute the beneficent effects which have arisen from the observance of this day by the churches. We once heard a great deal of the lack of sympathy between labor and the church. We certainly hear less of this kind of talk now.

In some communities, the pastor might well send out an invitation to all the labor unions in town to attend church in a body. This invitation would be sure of a respectful hearing since labor Sunday has the hearty endorsement of Samuel Gompers, of the American Federation of Labor.

The day will furnish occasion to insist upon the church accepting the social creed which is proposed by the Federal Council of the Churches of Christ. Any pastor who learns the articles in this creed will find plenty of things to talk about.

THE DEATH OF METCHNIKOFF

THE death of Metchnikoff, the scientist, removes an interesting figure from the world. His theories about old age have made him known everywhere. In reality his was a more careful scientific mind than these theories might lead one to believe.

He was a Russian by nationality, a Jew by race and an atheist by religion. For these and other reasons, he decided to spend his life in Paris instead of in his native land.

He would probably resent the suggestion that he had worked at religious problems from the view-point of an atheist. He said the two great enemies of man are pain and fear. Pain he would overcome by developing the medical profession and fear he would remove by removing the cause.

The biggest of all fears he regarded as "the fear of the gods" whatever that is, and he wiped it all out at one



stroke by removing a belief in deity altogether.

His theories about old age were more significant than this. He decided that senility was a contagious disease induced by germs in the colon. He published a study of the various aged people of the world, expressing a belief that some had lived to be a hundred and fifty years old.

He would remove the fear of death by stretching out the span of human life to a hundred and fifty years, after which he argued any person would have enough of life and be quite ready to lay it down.

Whatever valuation his scientific ideas may have, his views on topics that are properly religious help us to see how gloomy and comfortless is the creed of a man who holds to a material or mechanistic view of the universe. Humanity wants some better solution of the problem of life and destiny than the rather uncertain promise of a hundred and fifty years of life on this planet.

HUMAN PROBLEMS ARISING FROM MEXICAN DISORDER

THE human problems which are arising from the Mexican trouble are of a very serious character.

It has not been generally known that large numbers of Mexicans have been crossing the border and becoming residents of the United States. There were 65,000 people crossing the bridge from El Paso into the United States last year. This is but a small proportion of the total, since the Rio Grande is not a difficult river to cross and many prefer not to face the immigration officials.

There is employment waiting for all of these people, but in many cases they are not fit to accept it. They often have to be fed up in the railroad construction camps before they are ready to be set at work.

The problem in El Paso is a specially serious one. Many of the immigrants fleeing from the horrors of civil war have not been able to get any farther and have squatted in a squalid section of the city called Chihuahuita, which is literally "little Chihuahua."

In Chihuahuita, greedy landlords have constructed cheap adobe huts without a single window, in which there is an ideal place for typhus to develop. The board of health has put the ax to many of these and destroyed them.

These visiting Mexicans who seek only a chance to earn their daily bread in peace, come to us at a time when they are sorely needed, for the stopping of immigration has made common labor very scarce and expensive. The government has a duty to help in the distribution of this labor. The church, also, should show hospitality to the new-comers and be assured that the human conditions under which they live is a real improvement over the sorry plight of those who are left behind in the unhappy republic to the south. These Mexicans are a unique challenge to home mission boards.

PREACHING OUT OF DOORS

PREACHING in the open has long been considered dignified in England, but in this country even the most evangelistic denominations shrink from this method. It is interesting to read in the press reports that the Unitarians are holding outdoor meetings in the east this summer.

There has been much levity over the "collapsible pulpits" which are used by these Unitarians; this is thought by some to be significant, but if this denomination persists

in its interest in folks all the year round as it is doing right now, there will come a wholesome respect in place of levity.

The tradition of slackened interest in religion in the summertime is not a necessary or a wholesome one. Religious activity will necessarily take on new forms and will have to follow the crowd to the street, the park and the summer resort. A zeal of the apostolic order will not allow the interests of Jesus Christ to be neglected at any season of the year.

A RELIGION OF GOOD CHEER

A RELIGION that made life harder and the future more difficult to face would be but a poor religion, and doubtless would not survive long. There have been religions which have lived by the creation of terrible fears, but these religions fade away before the glorious "good news" of the gospel of Jesus. In the face of death, Jesus bade his disciples to rejoice. A long-faced Christian is odd. Good cheer is of the essence of the religion of Jesus.

UNION EFFORTS IN PUBLICITY

SEVERAL large cities have seen the churches come together in a union publicity campaign in behalf of religion. Probably no more effective campaign has ever been conducted than the one in Baltimore two years ago. Milwaukee churches during the past year put on such a campaign.

In addition to display advertising giving the date concerning individual congregations, a weekly article set in display type is exhibited in a conspicuous place; this offers a defense of religion and expounds its place in life. There are many prejudices in the minds of people who never go to church which can be reduced or eliminated by such means. The cost to the individual church is far less than many another union campaign, as for instance the average evangelistic meeting.

Great corporations are carrying their case to the public through publicity. The familiar telephone advertisement might seem to the uninstructed to represent just so much wasted money. Instead, it is one of the wisest investments made by the company. If corporations which exist for profit find that they get returns from publicity, the church may even more be assured that her public statements in the press will be received with respectful attention.

AVOIDING LAPSES

THE insurance agent dreads for anyone in his community to permit his policy to lapse. It is not that he will miss his small fee for the collection of the premium, but he figures that every "lapse" will also become a "knocker." Secret orders, too, have frequent campaigns to reclaim those suspended for non-payment of dues.

The church also has her lapsers. Some have fallen away from the faith in such wise that there awaits them only the judgment upon the spiritually blind. But many of them still have a spiritual interest which can be fanned into a flame. It is just as much a work of grace to reclaim these as to enlist other kinds of sinners.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Armenian Situation Improving.

The whole Christian world has been exercised over the unparalleled misfortunes of the Armenians. While the newspapers have in some instances exaggerated the situation, the well authenticated facts make a story of persecution that has seldom been equaled in the world's history. About 300,000 Armenians are in the Russian Caucasus, 50,000 are in Persia and 800,000 are in Turkey concentrated in the Aleppo district. The advance of the Russian Army now allows these people to return to their homes. The need for abundant relief funds still continues.

Sunday Rest and Efficiency.

The relation of Sunday rest to efficiency among workers has recently been given a very interesting test in England. Lloyd-George's efficiency experts have been experimenting among the munition workers to see whether men would do more work in six days or in seven. It was decided that the government could not afford to allow men to work seven days a week since it reduced the output. Thus in a most critical period in England's history, the Christian rest day has proven its value for the toilers.

Methodists Would Reduce Organizations.

The General Conference of the Methodist Episcopal church has authorized the creation of a commission which will study the multiplication of societies in the local churches of Methodism. There are not only the regular Methodist societies but many interdenominational societies which have grown so numerous as to be burdensome. The instructions to the commission are to correlate these agencies from the point of view of religious education. It has been erroneously asserted that the commission was preparing for the death of the Epworth League, the latter organization to find its place taken by the organized Sunday-school class in the church.

Gideons Make Large Bible Gifts.

The Gideons have become well known through their gifts of Bibles for hotels. They have recently made the largest gift of their history in providing all the rooms of the new Y. M. C. A. hotel in Chicago with Bibles. It required about 1,800 books for this purpose. There was a meeting held in the new hotel in which the Bibles were tendered by the Gideons and accepted by the Y. M. C. A. authorities.

Many New Members in Chicago Churches.

Last spring the Federation Council of Churches in Chicago arranged for a simultaneous revival, each church using the plans that appealed to it most. Reports from this movement are completed at last and it has been discovered that there were 15,000 new members received. The results have been so significant that it is probable that the simultaneous campaign will become an annual feature of the work of the local churches.

Quakers are Given Credit.

The first denomination to have a con-

science on the abuses in jail and prisons was the Quakers. A recent article in the Survey magazine gives them credit for the establishment in Indiana of the Boys' Reformatory, the Woman's Prison and the Girls' Reformatory. Many other changes in the institutions of the state are also attributed to their influence.

An International Church.

Few churches in this country have a more cosmopolitan membership than the American International Presbyterian church in New York which meets in the Labor Temple. The elders and deacons are chosen from the various nationalities and at present these officials are Italian, Russian, Ruthenian and Hungarian. Last year 210 were received into this church on profession of faith. It is with this church that Rev. Chas. Stelzle labored for a long time.

Church Union Progressing in Canada.

The task of merging the three denominations of Presbyterians, Methodists and Congregationalists in Canada is proceeding rapidly. The plans call for a complete unification of all the missionary work. The government of the united organization will be a combination of certain features of the three denominations. The local churches will be united into presbyteries and these into conferences. The national body will be called a General Council as in the Congregational terminology.

Must be Baptized to be Married.

The Bishop of Oxford has issued instructions that no marriage licenses will be issued in the diocese to people who are unbaptized. Those seeking the blessing

of the church of England upon their union must first be made Christians, according to the church view. This has also become the common practice in certain high church parishes in America.

Dissenters are Made Priests.

There are a number of dissenting ministers seeking haven in the Established church of England these days. Rev. R. J. Campbell of New Theology fame was ordained a priest recently and at the same time four other dissenters were received into the priesthood. Among these is Rev. A. E. Dearden, whose social work has been noteworthy. He is the third of four friends who went through college together and who are now entering the Episcopal church.

Dr. Clark Returns Ill.

Dr. F. E. Clark has returned from his trip around the world ill. He had pneumonia while he was gone, an aftermath of the typhoid which he had last year. He will remain quietly at home and do no public work except that which is done with his pen, until he is restored to strength again.

Changes in Baptist Leadership.

The Baptist Standard of Chicago is having some changes of leadership. Rev. E. L. Killam of Grand Rapids has been elected field editor. He has been state secretary of Michigan and manager of the state paper, the Bulletin. Dr. James Spence Dickerson will retire from connection with the paper after more than forty years of service. Rev. Clifton D. Gray remains as editor.

Malaria, Quinine and Missions

How the Christian Medicine Man Promotes the Spread of the Gospel.

BY DR. E. I. OSGOOD, of Nanking, China.

One of the richest men in this city of poverty called me in to see his wife. They have long been our closest friends in this city where we now number many friends.

The family had been down to Nanking to the home of the wife's parents. She and her two children had contracted measles while there and she had had a very severe attack. We found her convalescing and gave her a tonic with instructions as to proper food.

A little later he called us in again. The summer had pulled her down and she was having fainting spells. Upon examination we found that she would go into comatose spells for some hours at a time. She could not bear light and her room was screened as at night. There were pains in the region of her heart and she was filled with feelings of impending disaster. She was eating nothing and growing daily weaker. Her comatose spells were increasing in length until she would go through an entire day unconscious.

"I have no faith in our Chinese doctors," he told me, and I allowed no medicine to be given her."

I told him the case looked very hopeless.

She had had such fainting spells in past years. They had disappeared until this attack, but were now increasing in length to an alarming degree. It looked like brain trouble. We could promise nothing except to do our best with the case.

He accepted our services just the same and stood by us even though the case grew worse and hope was about gone. There was no fever, only those distressing symptoms. Finally the regularity of the attacks made us wonder if malaria could be at the bottom of it all. She had had no sweats, no fever, no chills. Yet we decided to give her quinine. Wonder of wonders, the comatose spells at once ceased and within two weeks the other symptoms had largely disappeared. "Marvel of marvels," said the man. Who would have ever dreamed that malaria was at the bottom of it all!"

This man is reading all the Christian literature we place in his hands, including the Scriptures, and is a warm supporter of all our Christian work. He does not yet fully believe in the miraculous power of Christ as shown in the Scriptures, but some day he will and we believe we will get him as an active follower of Christ.

The Sunday School

THE RIOT AT EPHESUS.

Lesson for August 20.

Golden Text: The love of money is a root of all kinds of evil. 1 Timothy 6:10.

Lesson Acts 19:23-41; verses 29-41 printed. Memorize verses 29, 30.

(29) And the city was filled with the confusion: and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. (30) And when Paul was minded to enter in unto the people, the disciples suffered him not. (31) And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theater. (32) Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. (33) And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. (34) But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (35) And when the townclerk had quieted the multitude he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? (36) Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. (37) For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. (38) If, therefore, Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. (39) But if ye seek anything about other matters, it shall be settled in the regular assembly. (40) For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. (41) And when he had thus spoken, he dismissed the assembly.

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VERSE BY VERSE.

29. The city was filled with confusion. The confusion is explained in verses 23-28.—They rushed into the theater. In the Greek cities the theater was the place for popular assemblies.—Gaius. This is a common Roman name, and there is nothing more known about him.—Aristarchus. He is mentioned several times in the Book of Acts. He was a close companion of Paul.

30. Paul was minded. When Paul intended.—The disciples suffered him not. The disciples warned him of the danger.

31. The Asiarchs. Officers of the Province of Asia. It was a position much sought by the wealthy. Paul's standing in Ephesus is indicated by his association with these men.

32. Assembly was in confusion. A good description of a mob. The mind of a mob is confusion, until focused by some leader in action.

33. Alexander. Some think he was "Alexander the coppersmith" who afterwards did much harm to Paul's work.—Would have made a defence. He may have desired to disclaim any part in the matter for himself and fellow Jews.

34. When they perceived that he was a Jew. When they saw he was a Jew they refused to hear him.—Diana of the Ephesians. This was a great temple erected to the goddess Diana. This goddess was worshiped by Greeks and Romans. She was worshiped as both a destroying and a preserving goddess.

35. The town clerk. The town clerk had the practical authority in his own hands, although Ephesus at this time was a free city.—The city of the Ephesians is temple-

keeper of the great Diana. The word usually meant temple sweeper or keeper, but soon became an honorary title and was conferred upon persons and cities.

36. Cannot be gainsaid. They could not deny the fact. Could not be disproved.—To be quiet. The verb means to let down or lower, hence is applied metaphorically, to the keeping ones self in check.

37. Robbers of temples. Paul had not committed the wrong for which he was charged. Paul simply preached the gospel.

38. Demetrius and the craftsmen that are with him. Great throngs of worshipers gathered at the temple, and the works in the objects and helps to their devotion did a thriving business.—The courts are open. There are days and ways by which to settle matters of this sort.—There are proconsuls. There was just one proconsul in Asia. The plural in this place is colloquial.

39. In the regular assembly. The imperial government was very jealous of its rights and hence would not be likely to grant any more to assemble than they had agreed upon.

40. We are in danger to be accused concerning this day's riot. The town authorities are held responsible for this offense and are held subject to dismissal by the Roman government.

41. He dismissed the assembly. He formally dismissed them after quieting them.

TEST QUESTIONS.

1. This is a part of what missionary journey?
2. When was Paul first at Ephesus?
3. Who was Demetrius? What sort of a man was he?
4. Why did he oppose Paul?

5. For what purpose were Greek theaters used?

6. What was the duty of an Asiarch?

7. What were the duties of a temple-keeper?

8. What were the duties of the town clerk?

9. Who are held responsible for mobs?

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SAFE IN THY LOVE.

Hear me, O Lord,
As in silence I bend;
Open Thy heart,
As my words slowly wend;
Talk with me now,
As I earnestly kneel,
Teach me, O Lord,
The dear Presence to feel.

Here Lord, I come,
In the calm of this hour:
Gird me about
With Thy wonderful Pow'r;
Op'ning my heart,
To a Father divine,
Know full well
All its secrets are Thine.

So may I tell
Of my troubles to Thee:
Father, I know
Of my need Thou wilt see;
Tell me of faults,
That I try to atone:
Father, forgive,
And of frailties condone.

Father, I know
I am talking with Thee:
My hand in Thine,
As it ever should be;
Though days are dark,
With the clouds from above,
Father, I know
I am safe in Thy love.

Paul at Ephesus

The Lesson in Today's Life.

BY ASA McDANIEL.

IN CITY after city Paul met opposition. In some cases it was religious interference and in others it was vested interest. The former came from the Jews and the latter came from the Gentiles. It was the master of the maid having a spirit of divination who stirred up the trouble at Philippi because he saw the hope of his gain passing. Demetrius seems to have had to do with the riots at Ephesus. He saw that if Paul's message in the city continued the source of his wealth would be seriously interfered with in the future.

We are not at all free from the spirit of these men today. For we hear protests against enforcing the law relating to corporations and tending to prevent evil of any sort. If it were not for the vested interests in vice it would not be so hard to get rid of it in our cities. The liquor business is with us today because of these vested interests. Gamblers and lawless liquor-sellers do not object to those who enforce the law on the ground that their lawlessness is being attacked; they always find some other subterfuge. They will say, "The liberty of the people is being taken away." Or they complain because prosperity is being interfered with. No legitimate business can be hurt by eliminating the evil that may be in it. All the great corporations are in a better position today than they would have been had they not gone through the cleansing process.

The spirit of money making that is

wrong, is not money itself, nor even the desire to acquire money in abundance, but the improper use of it. Money is a force like fire or water which can be put to ill or to good uses. It is good to have money, and to make it serve yourself, and others and God. It is evil to love money as a miser does, to hoard it for no purpose, to spend it for evil things, to let it blind your eyes to the things more valuable than money, things that money cannot buy. Wealth is a blessing worth the best energies of the best minds when it falls into the hands that are consecrated to ideals; when it is entrusted to consciences that feel the commanding power of the Spirit. The value of money to the world depends upon the soul that possesses it.

In the days of Paul the people of Ephesus cried, "Great is Diana of the Ephesians!" These worshipers have passed. There are new ways of worshiping today but little, if any, better. There are men and women who cry, "Great is the god of Success." It does not require much foresight nor a highly developed spirit of prophecy, to realize that they who thus cry will become like the god they worship. They must fail for there is just one permanent element in the universe and that is God.

We may differ in our opinions as to what things are idols, but all must admit that there are idols enough now for bonfires everywhere. "What a man loves, that is his God," said Luther.

Disciples Table Talk

A Remarkable Union Effort in the Southland.

John H. Wood, pastor at Winders, Ga., writes that a movement is on foot among the leading citizens of Winders, irrespective of denomination, to call Herbert Yeuell for an out-and-out union meeting next summer and erect for him a large tabernacle. Mr. Yeuell has just closed what Mr. Wood calls "the most remarkable meeting in the history of the state," inasmuch as it started as a one-church meeting, amid a strong hereditary prejudice against the Disciples' movement and closed with every minister and church uniting enthusiastically in the campaign. Stores closed for the day services and every church closed all services after the first two weeks of the meeting. The tent in which the meetings were held continually overflowed. Mr. Wood writes that there was at first no thought of promoting a union meeting, but when the community demanded that the change of plan be made, it was considered best to accede to the general desire. The success of the meetings is attributed largely by the Winders' pastor to the sweet spirit in which Mr. Yeuell presented the teachings of the church. Although doctrines which are known in the Southland as typically Disciple were emphasized, Mr. Yeuell entirely disarmed all possible opposition by his wisdom and tact. The meetings ran for six weeks, and a hundred persons were added to the churches. Mr. Wood intimates that Mr. Yeuell may consider entering the union field exclusively.

Indianapolis Church Will Provide Free Dental Work for Children.

Seventh church, Indianapolis, of which H. Clay Trusty is pastor, has announced that it will provide dental work absolutely free to children under the age of fifteen years. This is a part of the development of a plan to make Seventh church a servant of its community in every way. Those who avail themselves of this opportunity to have their children's teeth examined and treated in case they need treatment are assured of every courtesy. Everyone, regardless of church affiliation or creed, is invited to come. Advice regarding the care of the teeth will be freely given by Dr. O. E. Yater. Dr. Yater has been for the last eighteen months in the employ of the government doing dental work for children in the schools. He graduated from the Indiana Dental College in 1912.

Half of Educational Fund for Texas Schools in Hand.

Team leaders representing the educational campaign of the Disciples of Christ in Texas, have announced that approximately \$100,000 has been raised during the first thirty days of the campaign. This is half of the amount wanted by the workers. The campaign was inaugurated on June 18. The leaders of the campaign said they are well pleased with the work thus far, especially in view of the fact that the amount already raised is from less than 100 churches, leaving several hundred churches yet to be visited. S. J. McFarland, of Dallas, Texas, chairman of the ways and means committee, emphasized that, although the goal \$200,000 is half reached, the campaign is just beginning in a real way. There will be no let-up of energy and enthusiasm among the workers. It is believed that the remaining \$100,000 can easily be secured during the five months which the campaign has yet to run. In addition to the amount of money secured on the \$200,000 campaign, it is announced that endowments aggregating \$245,000 are in sight that will be available upon the raising of the \$200,000 fund. Recommendations have been made to the executive committee relative to continuing the plan of campaign during the remaining five months. Three

teams will continue to work among the churches, visiting two and three churches a week. A popular subscription plan also was announced, with the slogan, "Ten Thousand Gifts From Ten Thousand People." This campaign will be carried on through the official organ of the Christian church in Texas, by which it is expected to reach many of the smaller churches which can not easily be reached by any of the teams. While the primary purpose of the campaign is to raise the \$200,000, the team leaders feel also that the educational influence of



Professor Walter S. Athearn, Religious Education Authority, called from Drake University to Boston University.

this campaign is of great value, giving as an indication of this the fact that there are more applications on file for enrollment in Texas Christian University at this time than there were at the opening of that university last year.

Professor Athearn to Go to Boston University.

Prof. W. S. Athearn for several years head of the religious education department at Drake university has accepted the chair of religious pedagogy in Boston university, one of the largest theological schools in the country. It was thought for a time that he would accept the offer of the interdenominational seminary at Berkeley, Cal., but the eastern proposition was more tempting from several standpoints. The officials of the Boston school will spend \$1,000,000 in making their religious education department the peer of any in existence. They will build a model Sunday-school building for Professor Athearn and will allow him to name all of his assistants. The pay roll of his department will run close to \$25,000 a year.

Abbott Book Goes to the David C. Cook Company.

Abbott Book, director of religious education of First church, Cedar Rapids, Ia., for the last two and a half years, has tendered his resignation and will move to Elgin, Ill., September 1, to take the superintendency of the David C. Cook Sunday-school. Mr. Cook is the owner of the largest Sunday-school publishing house in America. More than two and a half million periodicals are mailed out from there each month. The Sunday-school in Elgin is the largest in the city, and just now the company is erecting a large institutional plant for this growing work. Many of the teachers in the school are members of the publishing house editorial staff. A paid physical director will

be employed as well as other workers. Among the new plans to be tried out will be the moving picture proposition in the church. More than four weeks ago, Mr. Book returned to Cedar Rapids from Elgin, where he was called to confer with Mr. Cook, and the new position was offered him, but he turned the proposition down to remain with First church. Letters and telegrams were followed by a representative to convince Mr. Book that he should move to Elgin. Mr. Book made a second trip to Chicago to meet Mr. Cook, and finally decided to accept the offer. The religious director closes his work with the Iowa church August 31, and will take his family to Columbus, Ind., the home of Mr. Book's father, W. H. Book, for two weeks. He will be in Elgin to take up the work September 15. Mr. Book has done a remarkable piece of work in building up First Christian Sunday-school at Cedar Rapids.

Temperance and Evangelism at Bethany Park, Ind.

Monday, August 7, is Temperance Day at Bethany Park, Ind., this year. There will be a Prohibition Song Service at 10 o'clock, and addresses will follow by David H. Shields, of Kokomo, Ind., national president of the National Temperance Board, and chairman of the day; by L. E. Sellers, national secretary of the Board; and by P. A. Baker, of Westerville, O., national superintendent of the Anti-Saloon League of America. Afternoon addresses will be given by E. S. Shumaker, state superintendent Indiana Anti-Saloon League; by Oliver W. Stewart, of Chicago; and by Mrs. Florence Richard, of Columbus, O., state president of the Ohio W. C. T. U. In the evening will be given a Grand Diamond Medal Contest, under the direction of the Indiana W. C. T. U. A diamond medal will be awarded the winner in this contest of winners in smaller contests. The National Evangelistic Missionary Association will have charge of the meetings of August 8-10. Participants on the program announced for August 8 are: R. F. Whiston, Bethany, Neb.; S. M. Martin, Seattle, Wash.; E. E. Violet, Kansas City, Mo.; J. L. Wilkinson, Flora, Ill.; R. H. Fife, Plymouth, Ind.; T. J. Brock, Peru, Ind.; M. B. Ingle, Indianapolis; W. T. Brooks, Ladoga, Indiana, and A. M. Hootman, Greencastle, Ind. A. W. Taylor, of Columbia, Mo., will close the day with a stereopticon lecture. Speakers on August 9 will be: A. K. Clarke, Brooklyn, Ind.; G. L. Snively, Lewiston, Ill.; C. R. Seoville, Chicago; T. J. Legg, Indianapolis; Crayton S. Brooks, Ladoga, Ind.; J. H. Jones, Ladoga; J. N. Crutcher, Kansas City, Mo.; W. H. Book, Columbus, Ind.; C. R. L. Vawter, Kansas City, Mo.; Herbert Yeuell, Chicago; Lawson Campbell, Pittsburg, Pa.; with features by the Totten company in the late afternoon and evening. The last day of the evangelistic sessions will have for speakers: Fred R. Davies, Charleston, Ind.; O. E. Hamilton, Mountain Grove, Mo.; Clyde L. Fife, Plymouth, Ind.; J. V. Coombs, Danville, Ind.; C. S. Brooks; W. F. Shearer, Angola, Ind.; W. J. Minges, Des Moines, Ia.; Rochester Irwin, Vincennes, Ind.; W. L. Harris, Kansas City, Mo.; and in the evening a big feature will be a concert by the Fife Brothers' Concert Company.

Arcola, Ill., Pastor Preaches Sermon Series on "The Ideal Life."

B. H. Bruner, pastor at Arcola, Ill., does not believe in letting down in his efforts during the summer. Beginning Sunday, July 23, he began a series of special sermons on the Sermon on the Mount. Mr. Bruner writes that the outline for the series is based upon the outlines of Professor Votaw quoted by King in his "Ethics of Jesus." The following are the sermon titles of the series: "The Sermon on The Mount; or The Spiritual Discoveries of Jesus"—Matt. 5th, 6th and 7th Chapters. "The Ideal Life: Its Characteristics."—Matt. 5:1-12. "The Ideal Life: Its Mission."—Matt. 5:13-16. "The Ideal Life Contrasted with the Hebrew Ideal."—Matt. 5:17-20. "The Ideal Life in Deeds and Motives."—Matt. 5:21-48. "The Ideal Life in Real Religious Worship."—Matt. 6:1-18. "The Ideal Life in Trust and Self-Devotion."—Matt. 6:19-34. "The Ideal Life in Treatment of Others."—Matt. 7:1-12.

"The Duty of Living The Ideal Life."—Matt. 7:18-27. "The Jesus of The Sermon on The Mount."—Matt. 7:28-29.

Frank L. Bowen Celebrates Anniversary as Kansas City Evangelist.

There is probably no city in the country where the work of the Disciples is more efficiently and effectively carried on than in Kansas City, Mo. There are great churches there, and multitudes of Disciples, which facts account in large measure for the success of this city's activities. But all who are acquainted with the field would give Frank L. Bowen, City Evangelist, much credit for these results. Mr. Bowen has just begun his twentieth year in this important service. All of Greater Kansas City is included in his territory. July 16 was celebration Sunday, with every field where Mr. Bowen has labored represented. The evangelist writes that he believes the year 1916 will be the banner year, and rightly states that city missions has become a vital part of Kansas City church life.

A Record Ministry of Three Pastorates.

Thomas J. Clark has just been elected for another year at Albion, Ill. This begins Mr. Clark's ninth year in this field, which is his third charge. For twenty-two years he served the church at Vincennes, Ind., during this period growing a congregation of 700 members from a small group of fifty early members. In 1894 Mr. Clark was called to the Kirkwood Avenue church at Bloomington, Ind., the seat of the State University, and when he left this field in 1908 there was a membership of over a thousand. Since his call to the work at Albion he has led in the building of a fine \$15,000 church home. The work at Albion is in excellent condition. The pastor and his wife recently spent a week in Bloomington, Ind., where he had the pleasure of seeing the last one of his children graduate from the Indiana State University. There are now ten Indiana graduates in the family, including sons-in-law.

—The C. E. Society at Iowa Falls, Iowa, has assumed the support of Pusna, No. 720, one of the boys in the orphanage at Damoh, India, writes the Foreign Society.

—The Endeavorers at Sheridan, Wyo., join the list of societies supporting boys in the Damoh, India Orphanage by assuming the support of Martin No. 730.

—Walter S. Athearn, who is now giving a course of lectures on religious education in Columbia University, preached at Central church, New York, last Sunday. Professor Athearn has been for a number of years head of the department of religious education in Drake University, Des Moines, Iowa, and has recently been called to the new school of religion of Boston University. He is the secretary of teacher training for the International Sunday-school Association and is widely known as a leader in new educational ideas as applied to religious problems. He gave Central congregation a message both stimulating and interesting, outlining some new developments along the lines of religious education.

—Herbert Yeuell, evangelist, reports an interesting situation at Nettleton, Miss., where he has been holding a union meeting. Eight years ago five churches of the town entered into a compact to hold a union campaign each year for eight years. The results have pleased the churches so well that they have now renewed the compact. There is a remarkable spirit of harmony and unity in the community. Mr. Yeuell reports, as was evidenced throughout the recent series of services, at which crowded buildings were the rule in spite of frightful floods. Mr. Yeuell will be at his home, 534 Blackstone Avenue, Chicago, during August.

—The Christian churches of California, in their recent convention at Santa Cruz, pledged approximately \$8,500 for the work of state missions for this year. It is expected that final reports will bring the amount up to \$10,000.

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Facts & Figures from Disciples Fields

CALLS.

C. H. De Voe, Mason City, to Oskaloosa, Ia. Accepts.
E. B. Bagby, Baltimore, Md., to Washington City, D. C., Columbia Heights. Accepts to begin work Sept. 1.
P. M. Kendall, Canton, O., to Danville, O. Accepts.
R. S. Rains, East Columbus, to Brownstown, Ind. Accepts.
Martin T. Pope, Verona, to West Plains, Mo. Accepts.
J. M. Elam, Delta, to Pleasantville, Ia.
W. F. Reeder, Corbett, to Elgin, Ore. Has begun work.
H. H. Griffls, Missoula, Mont., to Portland, Ore., First. Accepts.
D. Lloyd Morgan, Palouse, Wash., to Albany, Ore. Accepts.
O. J. Howearth, Michigantown, Ind., to Sebring, O. Accepts.
C. W. Clark, Sayre, Pa., to Syracuse, N.

Y. First. Accepts.

Harry Green Dunkirk, N. Y., to Boone, Ia. Accepts.
Horace Kingsley, to Danville, Ky. Accepts.
Andrew Jones, Joplin, to Webb City, Mo., Central. Accepts.
W. C. Forster, to Goshen, Ky. Accepts.
Rev. Mr. Nickerson, Gary, to Michigan City, Ind.

RESIGNATIONS.

L. A. Crown, De Land, Ill.
J. M. Asbell, Clarinda, Ia.
O. H. King, Everett, Wash.
A. L. Cole, Toronto, Ont., Cecil St.
C. F. Hutslar, Los Angeles, Cal., Broadway, Congregation refuses to accept.
C. A. Lowe, Supt. Missions in Seventh Missouri District.
Bishop M. Hopkins, Norton, Kans.
Joel Brown, Boise City, Ida.
G. W. Adkins, Greensburg, Kan.

—George A. Campbell, pastor at First church, Hannibal, Mo., will spend his summer vacation holding a meeting at Center, Mo. Early in August is the date set.

—During the past six months there have been eighty-one persons received into the membership of First church, Richmond, Ind., to which L. E. Murray ministers. A net gain in membership of 53 is reported. First church now has an active membership of 434.

—The highest honors of the class of 1916 in the Carnegie, Pa., high school went to Miss Dorothy M. Phillips, daughter of O. H. Phillips, pastor of the church at Carnegie and head of the English department of the Carnegie high school. Miss Phillips also won a scholarship in the University of Pittsburg.

—The largest young people's class in eastern Kentucky is that at Pikeville. The class is taught by the pastor, Geo. S. Tinsley, and has an enrolment of 185 young people. It is reported that Mr. Tinsley is leaving this field.

—That Texas is in the advance guard so far as Bible-school efficiency is concerned, is evidenced by the great plants that are being erected in this state which are planned especially with a view to effective work in religious education. A splendid \$20,000 building has recently been dedicated at Quanah, Texas, which has twenty rooms. H. M. Gillmore is the Quanah pastor. S. W. Hutton is the aggressive superintendent of Bible-school work in Texas.

—W. B. Hendershot, of the church at Huntington, W. Va., recently visited Central church, Decatur, Ill., with a view to considering this field for future work.

—The thirteen churches of Logan county, Ill., which recently organized at a meeting in Atlanta, Ill., celebrated with an all day picnic at the Lincoln, Neb., chatauqua grounds on July 27. H. E. Monser is president of the county organization.

—L. E. Sellers, national secretary of the Temperance Board of the Disciples, made the statement in an address at First church, Grand Rapids, Mich., that "the interest taken in the temperance movement by men of business and finance and by the daily press is often greater than that shown by the members of the church."

—J. G. Engle, who has led the church at Belleville, Kan., for the last year and a half, has gone to Dexter, Mo., from which point he will serve as district evangelist.

—C. M. Yocum, pastor at Rushville, Ind., who has recently undergone an operation for appendicitis, has been given by his congregation an extended leave of absence until he shall have fully recovered his strength.

—At last report the leaders in the Texas Educational Movement had secured about \$100,000 of the required \$200,000. It is probable that the remainder of the soliciting will be carried over to the autumn.

—A new \$17,000 church building is going up at Fourney, Tex., in which field Prof. E. R. Cockrell serves as pastor. Professor Cockrell is the head of the Law department of Texas Christian University. The entire amount required for the new home has already been raised. This is accounted for by the fact that the men of the church have developed the custom of meeting at luncheon with their pastor regularly each month. At these meetings plans have been continuously proposed and carried through which have resulted in easy-going finances.

—An interesting meeting was held on the evening of July 19 by the Century Men's Club of the church at Warren, O. The address of the evening was given by the pastor, E. A. Hibler, and this was followed by a "watermelon supper." This was an open meeting of the club to which the ladies and the young people were invited. Mr. Hibler spoke upon the subject "The Yellowstone Park."

—Early in August is the date set for the laying of the cornerstone of the new church building at Peru, Ind.

—C. R. Stauffer, pastor at Norwood, O., has been granted a six weeks' leave of absence to take some special work at the University of Chicago.

—Chas. H. Forster, of Vacaville, Cal., is spending the summer at Montara by the Sea.

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—St. G. Inman is supplying Central church, New York, pulpit for Finis Idleman and taking summer work in Columbia University, besides attending to his regular tasks in connection with the continuation committee of the Panama Congress.

—V. C. Carpenter, missionary under the C. W. B. M. in Porto Rico, landed this week in New York with his family, and they will return to their work late in August.

—M. B. Wood, of New York, writes that about fifty persons were enrolled in the recent Conference on Religion held at Columbia University, New York City.

—Chas. H. Forster, of Vacaville, Cal., whose article on Nietzsche appeared in The Christian Century a few weeks ago, writes that another article on the same topic will appear in an early issue of The Survey. The Century hopes to present a second article by Mr. Forster in August.

—Portland, Ind., had as a feature on July 23 an address by the pastor, John D. Hull, on the question, "Should Portland officers arrest Bryant's liquor sellers and let Portland go unmolested?" Big crowds from the village of Bryant were present. Forty views of Portland facts were presented. Citizens' letters to the Portland pastor were read by him. From the circular sent this department by Mr. Hull it cannot be determined certainly the situation at Portland and Bryant, but it looks at a glance like a dry victory for the near future in Portland.

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THE EMPIRE STATE CONVENTION.

The New York State Convention, which was held this year at Wellsville, July 5-9, was notable out of proportion to the number in attendance and the constituency represented. The program measured up to the careful and laborious efforts put forth by the committee, of which J. P. Sala, minister at Richmond Ave., Buffalo, was chairman. The national interests were represented in addresses by F. D. Butchart, of Cleveland, for the A. C. M. S., Secretary J. H. Mohorter, of the N. B. A., Field Secretary C. O. Reynard, of Hiram College, for Education, and Mrs. Ellie K. Payne, for the C. W. B. M., whose addresses were all of a high order.

A constituency as compact as that of New York has the opportunity in its conventions to hear directly from all those doing missionary work of any sort under agencies recognized in the convention. So one feature of this convention consisted of reports from each of the sixteen mission points in the state. Another advantage of the relatively smaller size of the group assembled was the opportunity for discussing specific problems of local church work peculiar to New York, provision for which was made in conferences and otherwise.

The convention of last year accepted the resignation of several members of the State Board who had served long and honorably, but who felt that the time had come for a change. The chief departure made by the convention was in the election of M. M. Amunson, of Brooklyn, President of the Board. Under his leadership, notwithstanding disturbing prospects, the new Board entered upon a forward looking policy. The results appeared already in the convention of this year. Secretary Brady characterized his report as the best he had ever presented in seventeen years of secretarial experience, twelve of which had been spent in Pennsylvania and five in New York. A current expense debt of approximately \$2,000 a year ago was practically wiped out, and the treasurer's report showed all bills paid and a balance on hand, with receipts from all sources totaling more than \$7,000. This, together with the fact that three of the missions anticipate attaining self-support within the current year, and at least one other expects to follow them at an early date, makes possible the starting of a new mission point for the first time in

eleven years. The program is to enter the city of Schenectady, and to do it on scale the encouragement and enthusiasm of felure.

Another achievement of the new board was probably essential to the undertaking of this movement, namely the unification, or co-ordination of the agencies at work in the state. A plan is in process of being worked out now whereby the Disciples Missionary Union, in New York City, and the Niagara Frontier Association, at Buffalo and its vicinity, will, without surrendering local authority, work in conjunction with the State Society in such a way as to avoid diffusion of energies and interest, and add lowship in the larger work of the whole state.

These are some of the things that have given the Empire State Convention a new tone, and which are making the Disciples here conscious of a vitalizing force at work, the effects of which will be far reaching

I. E. Reid,

North Tonawanda, N. Y.

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Edited by Charles Clayton Morrison and Herbert L. Willett

NOW NEARLY READY FOR PRESS, AFTER FIVE YEARS OF PREPARATION

It can truly be said that this book will mark the highest reach of hymn book construction among the Disciples of Christ, and the editors have endeavored to make it the best hymnal in the entire American Church. Neither labor nor expense is being spared to make a book that will satisfy and inspire every church that uses it. Three features are being especially emphasized:

Hymns of Christian Unity
Hymns of Social Service
Hymns of the Inner Life

The mechanical work on a hymnal of this high grade moves slowly, but it is confidently expected that the books will be ready for delivery in September. The manuscript is now in the typographer's hands. The publishers regard *THE DISCIPLES HYMNAL* as the most important single piece of service the Disciples Publication Society has ever rendered the Disciples and the general church.

We will be glad to receive from pastors or other responsible officers of churches requests for a returnable sample of the hymnal. Your name will be placed on file and a copy forwarded as soon as the first edition comes from the press. In writing please state the approximate number of books your congregation will need.

DISCIPLES PUBLICATION SOCIETY
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